

MAN WHO LIVES TO THE FULL

Yields Himself to the Light and Leading of the Best He Knows.

"Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill?"—Psalm xv., 1.

Who is the religious man in our day? What is it to be religious? Why do many good men haste to plead not guilty to the charge of being religious? If good men are ashamed of being known as religious why do we continue to maintain institutions of religion and assert that religion is necessary to fullness of life?

So long as we continue to judge religion by its exceptions, and allow the weakling, the coward, and the hypocrite to stand as the exponents and samples of piety, the honest and worthy will refuse to be identified with them. Men are not afraid of religion; they honestly desire some faith. But they are afraid of seeming to be unreal or fostering the false.

Religion simply is a man's conception of what is highest, noblest, and best. It is the summing up and living out of his ideals. The religious person simply is the one who lives by something greater than the rule of thumb, who has standards, fundamental principles, and who sees some vision higher than things. One's faith may have crystallized itself into the person or memory of ideal persons; it may sum up all its ideals and excellencies in a being who becomes supreme, dominant over character, determining by the beauty and power of the ideal.

THE LIFE OF THE WORSHIPER.

With others it may be the ideals and impressions, the hopes and visions, are lacking in form of personality; they are simply principles of living. Religion becomes with such the recognition of a higher law, not given from without, but springing up within; not written on tables of stone, but clear cut in glowing visions of the beauty of ideal character. On the one side, in religion, are the impressions made on the mind and conscience by these conceptions of the ideal; on the other will be the expression of these in conduct, in definite acts in daily living. On one side aspiration, on the other plain morals.

Whoever thus welcomes the higher visions, whoever sees beyond the things that the beasts see, and, so seeing, puts into his life his vision—he is a religious man. He may belong to no formal institution, but he has joined the brotherhood of those who are living up and therefore lifting up.

The religious man yields himself to the light and leading of the best he knows; he is true to his best self. He is not afraid to obey conscience. He is only afraid of losing light by refusing to obey it. He develops into fullness of life because he lives to the full the life he has.

Here is the great difference between men, not lines of party or lines of creed, but obedience to the heavenly vision. The open heart, the will that responds to the call from above, the setting of the affections on things above.

THE RELIGIOUS MAN

lives toward the best; the irreligious, no matter what church name he may be, is he who is living toward the unworthy.

It is easy for a man then to test himself. Am I yielding to the good and the true? Do I honestly seek out the best and honestly endeavor to realize it? It is easy for us all to pick out the religious man. He is known by his fruits; if his roots strike down into eternal good his fruit will not be bad, but will be full of blessing.

You can't hide that kind of religion and you do not have to advertise it. It cannot be imitated. It needs no livery or label. Within the church or without it has a power and an aroma of its own. Living up to it lives forever. Death has no dominion over it.

One does not have to wait for councils or churches to begin this religious life. Let him move out toward all things good and true and pure and lovely. If to him the thought of God moves to goodness, if to him the fact of the ideal life of the man of Nazareth is an inspiration to live the life above the clay let him seek fellowship with such noble souls. To seek the best, to serve the best, to secure the best for all neither is a difficult nor a doubtful religion.

HENRY F. COPE.

MEAT INSPECTION ACT.

New Law Which Dealers in Hogs Should Understand.

The custom prevailing among farmers throughout Canada of slaughtering animals, particularly swine, upon their own premises and selling the dressed carcasses on the local market, is one which entails more or less loss to the producer. Before the advent of packing establishments, the domestic trade was supplied by the local butchers, who were necessarily compelled to provide for future supplies, and, as a result, the local markets were created. Conditions have changed, however, the local dealers no longer supplying the domestic trade, which has passed into the hands of the packing houses, which are now the distributing centres for meats. Packers can afford to, and actually do, pay higher prices and sell at lower values than the local butchers for reasons which are obvious when one considers that profits are represented by the by-products. The packers are adverse to buying dressed carcasses as they represent smaller profits in by-products; again dressed carcasses are imperfectly handled by the farmer, the meat in many cases being bruised and unsightly, this, as well as improper chilling, being deterrent to good prices. Animals, especially hogs, require scientific chilling, otherwise those parts which enter into the process of curing become sour and unfit for market. Packers prefer to buy their meats on the hoof, and for the reasons set forth above, are able to pay higher prices for the same.

In view, however, of the large trade carried on in some parts of Canada, more particularly during the fall and winter, in dressed pork, as well as in other dressed meats, attention may be directed to one of the requirements of the regulations made under the new Meat Inspection Act, which is likely to have a considerable effect on the business above referred to. The Department of Agriculture at Ottawa having assumed the responsibility of inspecting and practically guaranteeing the healthfulness of all meats and meat products sent out by the packing houses, must, of necessity, protect itself by making sure that no diseased carcasses are permitted to enter these establishments. The most effective way of preventing the entry of such diseased meat is, of course, the careful ante-mortem inspection provided for by the regulations, but in view of the large trade carried on in dressed carcasses and of the fact that both farmers and packers have been in the habit of handling meats in this way, the officials in charge of the enforcement of the Act have decided to admit to the establishments under inspection, dressed carcasses under such conditions as will enable them to judge with reasonable certainty, as to whether the animal, prior to slaughter, was free from disease. Provision has therefore been made for the admission on inspection, of dressed carcasses with the head, heart, lungs and liver held by their natural attachments, such carcasses to be inspected before entering the establishment and if found fit for food to be so marked and admitted for packing purposes, while if found to be diseased, to be condemned and tanked.

This being the case, it is incumbent upon every farmer bringing dressed hogs or other animals to market to remember that unless the carcasses are dressed in accordance with the regulation mentioned above, namely, with these organs left in their proper positions, it will not be possible for the representatives of the packing houses to buy such carcasses for use in any of the establishments coming under the operation of the Meat and Canned Foods Act. The presence of the buyers or agents of these establishments on our local markets has always been, at least to some extent, a safeguard against possible attempts by local combinations of butchers and others to depress the price of dressed meats, and it will be well for producers to bear in mind the new conditions, and when, for any reason, unable to market their stock on the hoof as they should undoubtedly do, whenever possible, dress their hogs, as well as other animals in such a way as to meet the requirements of the new Act.

Ottawa, Sept., 1907.

PAINLESS TEETHING.

There is no period in baby's life that mothers dread more than teething time. The little gums are tender and inflamed; the child suffers and is sleepless and cross, and the mother is usually worn out caring for the child. The use of Baby's Own Tablets allays the inflammation, softens the tender swollen gums, and brings the teeth through painlessly. Mrs. N. Sauve, St. Rose de Lima, Que., says: "When my baby was cutting his teeth he was feverish, cross and did not take nourishment. After giving him Baby's Own Tablets he cut six teeth without the least trouble. I have never used any medicine for children I prize so highly as the Tablets." Sold by all medicine dealers or by mail at 25 cents a box from the Dr. Williams' Medicine Co., Brockville, Ont.

GOING AWAY.

Crabbe—"To-day, for the first time, I was really delighted to hear my neighbor's piano going."
Friend—"Something worth listening to, I suppose?"
Crabbe—"I should say so. I heard the hire-purchase men taking it away."

ROBBERY.

When a thief has an opportunity to steal he always steals something besides the opportunity.

The Home

GOOD COOKING RECIPES.

For the Pastry Cook.—To improve pie-crust always roll on one side of dough.

Cocoanut and Salmon Salad.—Pick up salmon and put in on bed of cocoanut. Buy one bulk cocoanut, wash off the sweetening, dry. Mix the salmon with a cook dressing.

Eggs Baked in Gravy.—Take chicken gravy, making it thin, and season well. Put it into a baking dish and drop into it as many eggs as will cover the bottom of the dish. Sprinkle bread crumbs over top and bake in a hot oven. Serve on slices of toast.

Baked Chicken Fricassee.—Select nice fat chicken, butter the baking pan, cut chicken in small pieces, pepper, salt, butter and flour each piece thoroughly; cover with boiling hot water; cut in celery if desired; bake in slow oven, and serve with hot baking powder biscuits.

Sweet Potato Pone.—One quart of grated sweet potatoes; one large tablespoonful of butter; one cup of sugar; one cup of molasses; one-half pint of sweet milk; two tablespoonfuls of ground ginger; grated peel of one sweet orange. Mix well and bake in buttered pan in moderate oven.

Apple Sauce Cake.—One cup sugar, add one heaping cup green apple sauce, one-half teaspoon cloves, one teaspoon cinnamon, one-half cup butter, one and one-half cups flour, one cup raisins, one teaspoon soda, dissolved in a little warm water, and one nutmeg. Try sample in small tin and add more flour if needed.

Cheese Omelet.—Use from five to ten eggs, according to the size of the family, and whisk them thoroughly. Add to them grated cheese and salt and pepper to taste. Dissolve in a small, clean frying pan two or three ounces of butter; pour in ingredients, and as soon as the omelette is well risen and appears quite firm, slide it carefully on to a hot dish and serve hot.

Unfailing Sponge Cake.—Five large eggs, one level teaspoon cream of tartar, one cup granulated sugar, one scant cup flour and half a teaspoon of vanilla. Sift both sugar and flour four or five times. Beat the whites; when half beaten add the cream of tartar and continue beating until very stiff; then carefully fold in, in succession, the sugar, flour, vanilla, and well-beaten yolks. Bake in a moderate oven.

Appetizing Sauce for Meats.—Take a coffee cup of tomato pulp, a green pepper (seeds excluded), one onion, a few celery leaves finely minced. Then add half a cup of lemon juice or pure cider vinegar; boil till tender, then add a tablespoonful of sugar and one of butter, salt and pepper to taste. Use plenty of pepper. A little cornstarch dissolved in cold water gives firmness. If too dry add more tomato juice. Particularly good with baked or fried chicken or fried veal cutlet.

English Walnut Cake.—Cream one cup of brown sugar and half a cup of butter together, two eggs, and one-half cup sweet milk, two cups of flour, and one large teaspoon of baking powder. Have ready one cup English walnuts, chopped not too fine, and one cup seeded raisins, which should be well floured before adding to prevent sinking to the bottom. A little grated nutmeg may be added if desired. Bake in a loaf in a slow oven about one hour. This cake may be kept for a week or two.

Boston Potatoes.—Put half a pint of milk into a saucepan with half an onion, a small blade of mace, a few thin strips of lemon peel and a little salt and pepper; let the milk boil up and then simmer for twelve minutes. Melt half an ounce of flour, then add the milk, which should be strained, and stir until the sauce has thickened. Cut four or five boiled potatoes into thick slices and make them hot in the sauce; when they are ready let the sauce boil up, then remove the pan from the stove and stir in the yolk of an egg which has been beaten up with a teaspoonful of lemon juice, add a dessertspoonful of parsley and arrange the potatoes neatly in a hot dish.

HOW TO ECONOMIZE.

Use Cork for Scouring.—Take a cork instead of a cloth to scour knives; it gets into the corners better, and saves your fingers.

Prevent Loss of Buttons.—To keep buttons from pulling out on child's waists, use circles cut out of kid gloves to match waist and put on under side of band and sew thread through button and circle.

Reinforce Child's Stockings.—For mothers whose boys and girls wear out the knees and heels of their stockings, take a piece of strong muslin, cut on bias, and sew on the inside of knees and heels as soon as bought. It also makes it easy for these children on dark mornings to find which is right and wrong side of stockings.

Bedroom Economy.—Old cotton flannel blankets make splendid mops and scrub rags, and last surprisingly well, being smooth and soft, and take up water readily. Pillow cases made with open ends are best, and are but little work. In this way they can be worn all around, and no hems need be made on them. They iron better, and they can be trimmed if liked.

Make Underskirt Wear Long.—When buying a seersucker or black sateen underskirt, or even a silk one, buy one three inches longer than you wear, with a flounce that has two or three ruffles on the bottom. Make a tuck one and a half inches wide in the upper portion of the skirt. When the lower ruffle becomes frayed, cut it off; hem the flounce

again and let out the tuck and you have a skirt as good as new.

Women's Waists from Men's Shirts.—A man's shirt first wears out at the cuffs, down the centre plait and around the collar; then it can be used for one of the new plain shirtwaists. Use front for front, back for back, etc. Place the top of waist pattern at extreme end of shirt bottom, this brings the least worn part around neck. Fold back of shirt to width of shirtwaist pattern not in centre of shirt, using the remaining strip for plait down front and cuffs.

Don't Throw Away Boxes.—Save all the boxes that you get, for they are all convenient to use. The berry boxes are useful for putting peelings and scraps in, thus saving many trips to the garbage can. The cracker boxes are nice to put lunches in and to use for picnics. The little round fig baskets make pretty hair receivers by tying ribbon to the baskets to hang them up. Bon-bon boxes may be used for candy again, and the white pasteboard boxes are good to put away little things. If there are children in the house, cigar boxes are nice to make little toys and dolls' furniture of.

Brief Economies.—Make pretty corset covers from left over pieces of light lawns and calicoes. They are serviceable for every day wear and last longer than the thinner goods, besides having been put to a good use. They can be trimmed with left-over lace if desired. Old linen handkerchiefs should be laid in the medicine case, to use in case of accidents, when they will be appreciated in time of need. Old sash curtains can be doubled and used for straining the grease fried from meats, thus keeping the bowl of fat clean-looking and wholesome. A tumbler of water placed in the cake box will aid in keeping the cake moist. Change the water every two or three days.

THE STOMACH ON STRIKE.

The Tonic Treatment for Indigestion is the Most Successful.

Loss of appetite, coated tongue, bad taste in the mouth, heavy, dull headache and a dull sluggish feeling—these are the symptoms of stomach trouble. They indicate that the stomach is on strike, that it is no longer furnishing to the blood the full quota of nourishment that the body demands, hence every organ suffers. There are two methods of treatment, the old one by which the stomach is humored by the use of pre-digested foods and artificial ferments, and the new one—The Dr. Williams' Pink Pills method—by which the stomach is toned up to do the work nature intended of it. A recent cure by the tonic treatment is that of Mrs. Jas. W. Haskell, Port Maitland, N. S. She says: "For years I enjoyed perfect health, but suddenly headaches seized me. I had a bad taste in my mouth; my tongue was coated; I grew tired and oppressed; my appetite left me, and such food as I did eat only caused distress. I had severe pains in my chest. I lost all strength and was often seized with vomiting. At different times I was treated by some of our best doctors, but although I followed their treatment carefully I did not get any better. One day while reading a paper I came across a case similar to mine which had been cured by Dr. Williams' Pink Pills. I immediately purchased a supply and it was not long before they began to help me. I grew stronger day by day till now I am as healthy as I ever was. I have a good appetite, am strong and active and can attend to my household duties without fatigue. I have no hesitation in recommending Dr. Williams' Pink Pills to all sufferers from indigestion."

Rheumatism, kidney trouble, neuralgia, St. Vitus' dance, headache and backache, palpitation, general weakness, and a host of other troubles, find their root in bad blood just as in the case of stomach trouble. That is why the Dr. Williams' Pink Pills treatment is always a success—they are a powerful blood builder and nerve tonic. Sold by all druggists or direct from "The Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for \$2.50."

RIISING TIDE OF SOCIALISM.

Can the Church Guide It, Asks an English Bishop.

"Socialism is the tide of a great movement, which, whether we like it or not, is going to be the master current of the life of the people of Great Britain in the twentieth century."

This was laid down at the Church Congress at Yarmouth, England, the 6th day by the Right Rev. Cosmo Gordon Lang, Bishop of Stepney, who continued:

"There is an abundance of luxury; but there is an appalling abundance of poverty. The nineteenth century forgot that it is not enough to produce wealth lavishly. It is equally important how it is to be distributed. Reaction was bound to come, and some of us welcome it. The nineteenth century was a period of individualism and competition. The twentieth century will take its place as the era of Socialism and co-operation."

What, he asked, would be the Church's attitude toward the movement. It could not be one of the mere opposition. The question was not whether the Church could arrest it, but whether through the influence of Christ it could lead and guide it, whether it could be made a gradual fruitful movement or be a sudden and dangerous one, and whether it would be a movement of peace or violence, justice or injustice.

YEP!

If apes could be bootblacks, we would have still more monkey shins.

THE PRIEST'S FUNERAL

ATTENDED WITH A DISPLAY OF FIREWORKS IN BURMA.

One of the Things That Incline Boys to Enter the Buddhist Monasteries.

The great ambition of a Burmese boy is to enter a Buddhist monastery as a novice. His entrance is marked with festivities. The aspirant rides to the monastery on a sacred pony and over his head is held a golden umbrella.

When the lad arrives at the monastery he is received by yellow-robed priests, who take him to one of the inner courts. These monasteries, by the way, are usually erected at the expense of some pious person desirous of gaining merit in the next world. Unfortunately no merit attaches to those who repair the building, and so in the course of time after the builder's death the monastery becomes a mass of ruins and is abandoned.

The schoolroom is in the centre of the temple, and here the boys and young monks are instructed in the rudiments of a Buddhist education. The books are written on palm leaves of a special kind or else on thin strips of ivory.

The most valuable book of all is the king's waist cloth, which consists of ivory cut amazingly thin and covered first with black and then with red lacquer until it becomes flexible as a piece of whalebone. The material is then cut into strips eighteen inches long and four inches broad, and the sacred writings are painted on it with

EITHER GOLD OR BLACK VARNISH.

Having been received in the monastery the lad assumes the Burmese yellow robe of mourning, abstinence and humility. He receives at the same time the eight requisites of life, most important of which is the begging bowl in which to collect the daily food from the faithful.

The boy's head is shaved, and then for a period ranging from a few days to several months he is an inmate of the temple, learning the sacred writings, waiting on the priests and collecting his daily bread by marching

through the village and pausing at every door for the cup of rice or other offering which every householder is expected to pour into his bowl. Many of the boy novices decide to take the vows of a priestly life.

Especially attractive to the boy novice is the idea of the priest's funeral which may one day be his own. It is the occasion of a popular festival and draws pleasure-loving crowds from far and near.

When the Buddhist priest dies the body is embalmed and placed in a gorgeous gilded shell, which in turn is deposited in a special building in the temple ground until the begging bowls of the brethren have collected enough for a spectacular funeral. This generally takes place in February or March after a successful rice harvest, when money is plentiful and the people are anxious for some little festival after months of hard labor.

A big open space is chosen in the temple grounds and booths spring up with marionette shows, jugglers, minor theatres, fortune tellers, quack doctors and the like. Most important of all is a typically Burmese structure,

PAGODALIKE IN SHAPE.

is erected round a flimsy framework, and then decorated with Oriental art with pasteboard, colored paper and bunting.

The lower part of this templelike hearse is filled with combustibles saturated with oil, and immediately above this is the platform on which the body of the dead priest rests. The shell containing the body is drawn an hour or two previously to the fair ground in an elaborate car decked with gold tinsel, and the coffin is immediately hoisted by pulleys high into the funeral pagoda.

The temple bells begin to tinkle, and amid cries of delight from the crowd showers of colored rockets are fired into the pagoda, which instantly takes fire and blazes furiously. Thicker and thicker fly the rockets, until the entire structure is a mass of flames.

In half an hour or so nothing remains of the pagoda but a heap of ashes, from which certain fragments of bones are carefully collected and buried with reverence, after which a pagoda is built over them for a memorial.

Pater—"Well, my boy, so you have interviewed your girl's father, eh? Did you make the old codger toe the mark?"
Son—"Yes, dad, I was the mark!"

Scott's Emulsion strengthens enfeebled nursing mothers by increasing their flesh and nerve force.

It provides baby with the necessary fat and mineral food for healthy growth.

ALL DRUGGISTS; 50c. AND \$1.00.

